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ABSTRACT

This report discusses the advantages and disadvantages of non-formal education (NFE) compared to the formal school system in Ganjam, a rural district on the east coast of Orissa, India. The aim of the research was to investigate whether or not NFE, would be a worthy target of aid from the Swedish aid organization SIDA (Swedish International Development Authority). The document presents background information on the formal system and examines some of India's contemporary educational problems. The document introduces the concepts of NFE and describes the network of organizations dealing with NFE (both governmental and nongovernmental). Interviews and observations serve as bases for an analysis of the organization "United Artists' Association." The paper explores India's Operation Blackboard and the Total Literacy Project. (Contains 20 references.) (SG)

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NON-FORMAL EDUCATION – A WORTHWHILE ALTERNATIVE TO THE FORMAL EDUCATION IN INDIA?

Case studies from Ganjam, Orissa

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NON-FORMAL EDUCATION – A WORTHWHILE ALTERNATIVE TO THE FORMAL EDUCATION IN INDIA?

Case studies from Ganjam, Orissa

Anna Svensson

Svensson, A. Non-formal Education – a worthwhile alternative to the formal education in India? Case studies from Ganjam, Orissa. *Reprints and Miniprints* (Malmö, Sweden: School of Education), No. 757, 1992.

The report discusses the advantages and disadvantages of Non-formal Education compared to the formal school system. The aim is to investigate if Non-formal Education is a worthy target of aid from the Swedish aid organization SIDA. The background of the formal system and some educational problems of today in India are presented, and the concepts of Non-formal Education and Governmental/Non-governmental Organizations are introduced. The organization "United Artists' Association" and its non-formal education are analyzed through interviews and observations. Finally, two national projects are briefly introduced, that is: Operation Blackboard and The Total Literacy Project.

Keywords: Adult education, after school centers, community development, community education, developing nations, educational needs, India, non-formal education, nontraditional education, role of education, self help programmes, subcultures, third world countries, tribes.

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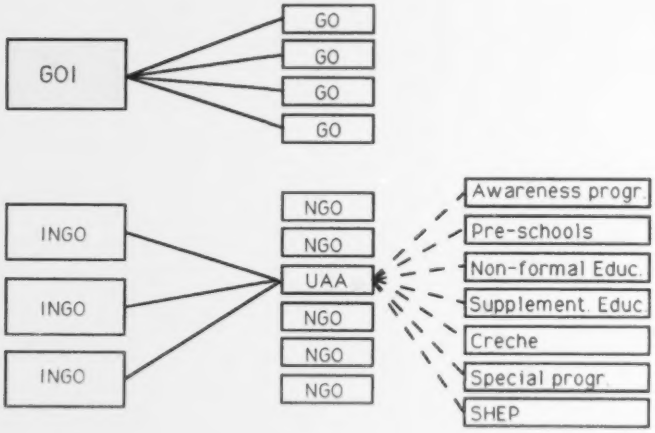
ABBREVIATIONS

FCRA	Foreign Contribution Regulation Act
GO	Governmental Organization
GOI	Government of India
INGO	International Non-governmental Organizations
NFE	Non-formal Education
NGO	Non-govenmental Organization
OB	Operation Blackboard
SHEP	School Health Education Programmes
SIDA	Swedish International Development Authority
SCERT	State Council for Educational Research and Training
UAA	United Artists' Association
UNICEF	United Nations International Children's Emergency Fund

MAP OVER INDIA

GANJAM

TABLE OF THE SYSTEM OF ORGANIZATIONS



PREFACE

There have been many people involved in this report, and there are just as many people to whom I am very grateful. Without these people's aid, co-operation and advice, I wouldn't have come this far with either my project or my report. They are in no particular order: Gudrun Ekstrand who gave me the opportunity to do this project and Lars-Henric Ekstrand who helped me with the Indian contacts, Professor Govindha Pandha, the secretary of United Artists' Association (UAA), who let me come to Ganjam and follow the activities of UAA, Binod Mahapatra, one of the coordinators of the organization, who spent a lot of his valuable time by taking me to their NFE-centres, Nan-ny Hartsmar who supervised me in my writing, Patricia Wetterberg who corrected the English language and a large number of helpful people at SIDA, in India and at the University of Copenhagen.

INTRODUCTION

During four weeks in November and December in 1991, I had the opportunity to look deeper into the field of education in India, and especially into the field of Non-formal Education. The trip was sponsored by SIDA's Minor Field Studies Programme (MFS) through the Department of Educational and Psychological Research at the Malmö School of Education, belonging to the University of Lund.

As a future teacher I am very interested in how education functions and is looked upon in other parts of the world, and I am especially interested in those countries which have not managed to introduce a universal schooling in practise, even though it may be compulsory by law. India, regarded as a developing country, has fought to reduce the illiteracy rate since Independence in 1947, but still only 36 % of the population are literate. I had read about the existence of Non-formal Education (NFE), which is run by organizations outside the formal school system. I wanted to know how it works and what problems it faces. I wanted to study the general idea of NFE and its different fields, and in particular the field of education for children. I also wanted to know if it was a comparable alternative to the formal school. Could it be something worthwhile for an aid-organization like SIDA to sponsor?

I had many questions and my time was short. Through a contact in Bhubaneswar in Orissa I was able to follow the activities of an organization running NFE, called United Artists' Association (UAA). I spent about two weeks with the people of UAA, visiting their centres and witnessing some of their projects. The remaining two weeks I spent on other organizations involved with NFE and on reading available literature and governmental acts concerning Non-formal Education.

Ganjam is situated south of Bhubaneswar, the capital of Orissa, and Ganjam town, the main town of the district, lies about 150 kilometers south of Bhuba-

neswar. The area is considered very remote and is mainly rural. In many of the villages people run very simple lives with small means compared to Western standards. Most people work with agriculture and the majority of them are daily labourers, that is people who do not have any land of their own. At the border between Ganjam and Puri there is a large salt-water lake, called Chilika Lake, which is connected to the sea. In the surroundings of Chilika there are prawn- and crab-farms. Quite a lot of people are thus engaged in fishing. Oxen and buffaloes are used in the farm work and most farm labour is done by hand. In the hilly areas live tribal people. They are often more or less isolated as it can be difficult to travel to and from the villages.

Many diseases are widespread, for example typhoid, polio, malaria, and also measles, which is a mortal disease in the third world. Worms and parasites in the internal organs are an additional problem, which makes the already undernourished person unable to benefit from the diet.

At the time of my visit in Orissa, the harvest season was just about to start. There had recently been a period of rain and the landscape was green and fresh. It was a good season; the harvest had not turned out that well for three years. During the previous two years the crops had been almost total failures.

In Ganjam Hinduism is the main religion. The Hindu religion has many holidays and celebrations when worshipping and offerings are given.

My study is based upon interviews, direct observations and literature studies, and as far as it is possible I have endeavoured to find the equivalence of my literature studies in reality.

Chapter One deals with the present formal Indian school system. It is about the goals set up right after Independence and the goals of the last Five-Year-Plan, about the authorities responsible for education and the structure of the system. Many children do not attend school at all and there are many reasons for this. The number of people in India who cannot read or write is extremely high in

spite of the goals set up by the Government of India (GOI). In **Chapter Two** I give some of the reasons for it. Nine states in India are considered as back-ward and Orissa is one of them.

In **Chapter Three** I write about the general ideas of NFE, the aims and features. NFE is able to cover certain fields which the formal system is unable to.

Chapter Four is about the network of organizations dealing with NFE. There are both governmental and non-governmental organizations and I point out the similarities and the differences.

Chapter Five is about the United Artists' Association, its history, structure, activities, sponsors and my own experience of it. This chapter is the core of the report, and the other chapters revolve round it.

In **Chapter six** I describe two other national projects in progress: Operation Blackboard and the Total Literacy Project. Before I went to India I had seen the former mentioned in a report on the Indian school system. I became curious and during my visit I had the opportunity to visit some schools which had implemented the programme.I heard about the latter project in India. I found it extremely interesting and I wished that I had more time to learn about it. Anyway, as far as I know neither of these projects are very well-known in Sweden, and I thought that they might be of interest.

In the end are the conclusions of my case-study and I give my opinions about aid to the developing countries.

1 THE FORMAL EDUCATION SYSTEM IN INDIA

India is a complex country. The Union of India comprises 25 states and seven Union Territories and a variety of languages, religions and cultures. When the country was split up into the present states the principal of "one language - one state" was followed, but it is not as simple as that. Within India there are about 200 languages and 1.000 dialects, and there are in addition a number of written languages. The population is about 853 million.

1.1 The Targets of 1950

The Constitution of India adopted in 1950 the target of universal, free and compulsory education for all children up to the age of 14, and pledges equality of opportunity for education. It names "the Scheduled Castes" (the former "untouchables" and some other castes standing low in the traditional Hindu caste society), "the Scheduled Tribes" (the culturally and physically isolated aboriginals) and women as "weaker sections of society" to be "specially protected" in order to be able to advance towards equality in education and in other spheres in life. (Indian Institute of Education, 1988 b)

1.2 Who is Responsible ?

The Union Government deals with foreign policy, defence, communications, currency etc, while the State Governments deal with such fields as education, medical care, police authorities and agriculture. Under the Constitution, education in India is primarily the responsibility of the individual State Governments. Therefore the curricula and the education policies are different in each state. The Union Government is for example responsible for the federal universities, all higher institutions, the promotion of Hindi, scientific and technological research and the welfare of Indian students abroad. (Regional Surveys of the World, 1992)

Public Financing of Education in India is done through the work of two agencies, the Planning Comission and the Finance Commission. The Union

Government gives planning grants to the States Governments on the recommendations of the Planning Commission. The figures are met by the Union grants on the basis of the recommendations of the Finance Commission. Some states suffer from lack of coordination between these two commissions which may result in smaller grants.

Who makes the investment decisions within the field of education ?

1. The Constitution of India provides the legal basis of the system.
2. The process of education itself, i.e. the autonomous learned bodies of different kinds, e.g. universities and research institutions.

(Indian Institute of Education, 1988 b)

1.3 The Seventh Five-Year-Plan Of 1986

The seventh Five-Year-Plan of 1986 has identified the following thrust areas :

1. Achievement of universal primary education (grade 1-5).
2. Eradication of illiteracy in the age-group 15-35 years.
3. Vocational- and skill training programmes at different levels of education.
4. Upgradating of standards and modernization of education.
5. Provision of facilities for education of high quality in every district.
6. Removal of obsolence in technical education.

(UNESCO,1986)

These goals have been set up in every Five-Year-Plan.

1.4 The Structure of the Formal System

The structure of the formal system is 10+2+3, which means ten years of elementary education, two years at a university to achieve the Bachelor Degree and three more years for the Master Degree. The formal school system of India has descended from the former British rule of the colonialized India and the elementary school comprises :

1. Primary school level for grades 1-5.
2. English Middle School for grades 6-8.
3. Secondary school level for grades 9-10.
4. Highschool or the Bachelor Degree 11-12
5. The Master Degree (three years)

Students enrolled in elementary school :
Primary level: . 129.9 million
Secondary level: 19.8 million
University level: 3.1 million

(Reference Bureau, 1991)

Primary enrollment ratio:

Total	Male	Female
79%	93%	64%

(Estimated drop-out rate before fifth grade: 59%)

Secondary enrollment ratio:

Total	Male	Female
30%	39%	20%

Third level enrollment ratio:

Total	Male	Female
8.7%	12.5%	4.7%

(UNESCO, 1984 b)

(Another system is being implemented at the present time called Basic Education, in which the primary level covers the grades 1-8. About 20% of all elementary schools have been brought over to the Basic System, according to "Regional Surveys of the World, 1992". I never heard of any such system during my stay in India.)

1.5 A Week's Schedule

As mentioned above, the syllabuses are prescribed by the State Governments. An example of a week's schedule is the prescribed syllabus of Orissa : Each week in grade 1-7 there are nine periods of mother language, nine periods of English, eight periods of arithmetic, four periods of history, four periods of geography, one period of drawing, one period in the library and two periods of drills (games and physical exercises). Grades are not given until high school.

1.6 The Teacher Training

The teachers in the formal system must pass a special teacher training. To become a primary level teacher, secondary school must be completed and a teacher training course of one year and nine months must be passed. For the secondary level teacher, a Bachelor's Degree is required and an additional teacher training course of ten months.

2 EDUCATION PROBLEMS

2.1 Illiteracy

The illiteracy rate in India is very high. In spite of the efforts of the authorities since Independence, the illiteracy rate in percent has not decreased considerably. The numbers of literates have increased, but at the same pace as the enlargement of the population. Today only 36% of the population are literate and what is general throughout the country and throughout the classes is that the female literacy in all cases is lower than the male literacy.

Literacy ratio:

Total	Male	Female
36%	47%	25%

(UNESCO, 1984 b)

Literacy rates in urban-rural areas (Age +15) :

Urban areas:

Total	Male	Female
60.4%	72.4%	45.5%

Rural areas:

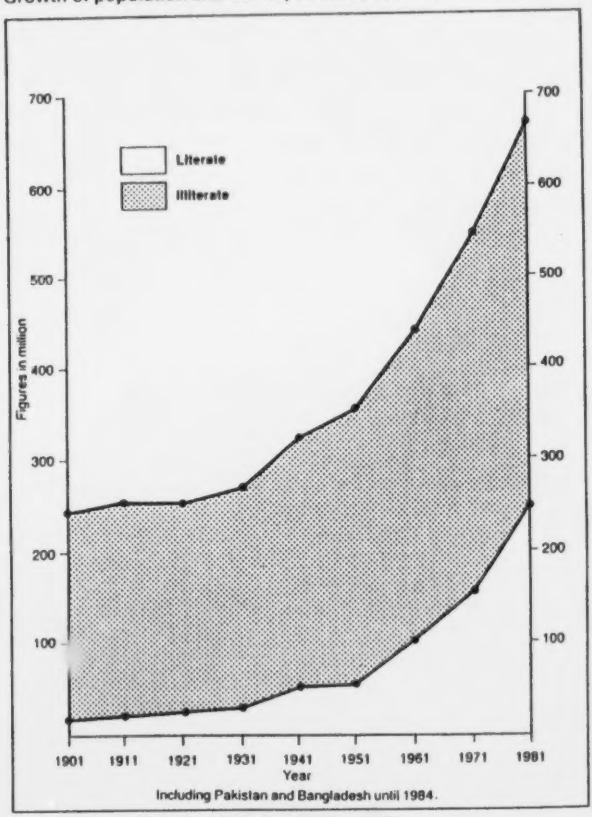
Total	Male	Female
27.1%	40.6%	13.0%

(UNESCO ,1986)

One example of how literacy could be defined is:

> *"That person is literate who, in a language that he speaks, can read and understand everything he would have understood if it had been spoken to him, and can write so that it can be read, anything he can say"*
>
> (Gudschinsky in " Boun & Okedava, 1981")

Growth of population and literacy in India, 1901–81.



Source: Literacy Situation in Asia and the Pacific. India, UNESCO, Bangkok, 1984.

There are great regional differences, with the state Kerala at the top and the state Bihar at the bottom, and there are also differences in the urban - rural areas, in gender and in the caste system.

2.2 The Backward States

There are nine identified backward states in the field of education, which now are being given special consideration. These states are in alphabetical order : Andra Pradesh, Bihar, Haryana, Karnataka, Madya Pradesh, Orissa, Rajastan, Uttar Pradesh and West Bengal. National projects aiming to reach these disadvantaged areas are set up. (See Chapter six)

The large group of children who only to a small extent attend school at present are girls, children of Scheduled Castes and Scheduled Tribes, children of weaker sections such as landless agricultural workers and rural children in comparison with urban children (Rajyalakshini, 1989).

2.3 Orissa and Ganjam

As mentioned above, Orissa is one of the identified backward states. The po-pulation is about 26 million people. The official language is Oriya and Hin-duism is the most common religion. The main part of the people live in rural or hilly areas and agriculture is the main occupation. Many villages lack passable roads and communication is a problem, and therefore it is difficult for the formal school system to reach all children. The result is isolated villages with poverty and very high illiteracy rates.

Orissa is divided into nine districts of which Ganjam is one of the them. Ganjam is a very poor district and the literacy rate is low. In total 31% are literate. It is not unusual with villages in which only 10-15 % of the inhabitants are literate. There are even villages with almost total illiteracy, with only 2% literacy.

Ganjam district :	Rural	Urban	Total
Persons	28%	52 %	40%
Males	42%	63%	52.5%
Females	13%	40%	26.5%

(District Statistical Office,1981)

2.4 Poverty

"Untouchability" is abolished by law and its practise in any form is a punishable offence. Still, the caste system is a part of Hindu society and very difficult to eradicate. The caste system is reflected in every in aspect of Hindulife and the traditions are based upon it. Poverty is more or less understood as a result of fate in which it is to be accepted as a punishment by the poor, and a blessing by the rich. India is a country which has the resources to provide for all its citizens, but the wealth is unequally distributed. There is money for nuclear weapons, but not for food for everybody. Traditional Hindu-laws say that the rich should help the poor and many high-caste Hindus are engaged in charity and voluntary work, but it is far from enough. (Murickan, 1988)

2.5 Reasons for Illiteracy

As mentioned before, every Five-Year-Plan has set up high targets for reducing the illiteracy rate, and every time the goals have not been achieved. The reasons are manifold and some of them deeply rooted in Indian society. Listed below are some of the reasons for the high illiteracy rates :

2.5.1 Working Children

Many children never join school or drop out early due to economic reasons. The family income is often dependent on the labour of the children. The income of the children may be what keeps the family alive. Many children join school at the age of five, but already in grade three 40-50% drop out. It is not unusual that children in rural areas temporarily do not attend school, for example in harvest seasons when their participation is needed. When the need of survival becomes the first priority of the family, education naturally takes a back seat. Girls usually don't do farm-labour, but have to stay home to look after their siblings and to do the housework (Indian Social Institute, 1991 and Indian Institute of Education, 1987).

2.5.2 The Remote Rural Areas

It is difficult for the formal school system to reach out to the rural and tribal areas. Due to the high illiteracy rate it is difficult to recruit staff from the villages. There is simply nobody with sufficient education. Formal school teachers are reluctant to work in remote rural and hilly areas. It might be far away from home and the communication links are poor. In rainy seasons the roads might consist of mud only and be totally inpassable.There are many villages without any school building at all. The children of these villages have to walk long distances to the nearest school and this does not promote school attendence.

2.5.3 Lack of Money

Lack of money is another reason. The State Governments obtain planning grants from the Union Government. Poor coordination between these two may result in less money to building schools and maintaining already existing buildings. In many states the salaries of the teachers are extremely low, a fact which does not tempt people to get recruited. There is already a lack of teachers and along with the fast increase of the population the problem is becoming more and more serious. The cost per pupil, limitations of expenditure and practical difficulties of distance and transport thus make the idea of a school for everybody impossible (Rajyalaksini, 1989). Besides that the increase of the population is the highest in the world. Every year about 13 million people are added to the population. To maintain the present level of education India needs about 127,000 new schools every year and about 373,000 new teachers. (UNESCO, 1981)

2.5.4 Traditional Reasons

One of the major reasons for children attending school is found in traditional Hindu-society. In many Scheduled Castes and Tribal Castes there is no school tradition. The parents, who are illiterate themselves, do not realize the importance of education. The future of the children are usually predestined already from birth and literacy is not necessary and only a waste of time. The sons are expected to take up their fathers' profession and con-

tinue the family traditions. For girls the opportunity for education is even smaller. Women only need skills in taking care of a home according to the traditions. Besides that, it is more difficult for an educated girl to get married. Men in general do not want to marry a woman with a superior background. The daughters are expected to marry into a family equivalent to their own. The caste system prevents rapid movements in the class hierarcy.

Many girls, especially in the middle-class, are kept in the house by the parents after the first menstruation, and school attendence comes to an abrupt end. The virginity of the girl must be ensured when she is handed over to her husband-to-be, chosen by the parents, at the wedding. Child marriages are not uncommon in the rural areas in spite of its illegal status. There are girls promised away already at birth. When they get their first period they leave the family and the marriage is completed. Malnutrition and hard labour often bring physical maturity to girls in the underdeveloped countries earlier than in the industrial countries.

2.5.5 Inability of Adjustment

The primary school in the formal system was designed over 150 years ago under other circumstances. The schools started in urban areas and was mainly for children from the upper and middle classes and the curriculum is not adjusted to children from poorer environments. The world presented in school is often foreign and uncomprehenisible to these children. A major weakness of the existing system of primary education is the admission procedure. A child must enter grade 1 whatever his or her age. Older children hesitate to enter on these conditions. In rural areas some children can't follow the demands of full-time attendance. They might be working in the daytime and therefore they cannot attend school at all. The school hours are between 10.00 and 16.00. The formal school system is not flexible enough to adjust to the children (Rajyalakshini, 1989).

2.6 Misleading Statistics

Many statistic data on education and primary education in particular are misleading. The reasons why there is hardly any social demand for primary education for girls are rarely investigated in depth. Under the pressure of compulsion parents often enroll their daughters in school, but then keep them at home. Many teachers approve of this method since it helps to show large enrolment on paper and gives small classes to manage. Communication problems in the rural and tribal areas prevent regular supervision and control (Indian Institute of Education, 1987).

3 NON-FORMAL EDUCATION

Non-formal Education (NFE) is defined by Coombs 1973 (in Rajyalakshini, 1989) as :

> *"Any organized educational activity outside the formal system - whether operating separately or as an important feature of some broad activity that is intended to serve some identifiable learning clienteles and learning objectives."*

3.1 The New Education Policy

The New Education Policy of 1986 speaks of NFE as an equally efficient alternative to the formal system. It wants to erase the prejudices about NFE as a second rate education and it states clearly that NFE is regarded as in no way inferior to the formal school education. (Government of India, 1986)

There are mainly two sorts of NFE. There are both Governmental Organizations (GOs) and Non-governmental Organizations (NGOs) running NFE and the differences are not insignificant. (More about this is found later in chapter four)

3.2 The Aims of NFE in General

The aims of NFE for the age-group of 6-14 years as stated by Adinarayana and Krishna Rao Papa (Rajyalakshini, 1989) are as follows :

1. To give the children the essential skills of literacy.
2. To teach them numerals in a useful manner.
3. To create among the children of the disadvantaged sections of society a favourable attitude towards education and to create better opportunities for their children.
4. To attract the drop-outs back to the field of education.
5. To develop in the children proper habits and attitudes to help them lead a healthy life.

6. To develop a scientific attitude towards their environment.
7. To make the education suitable to the children's needs, interests and skills.
8. To develop in them skills and attitudes necessary for good citizenship.

3.3 Features of NFE

There are some important aspects which the planners of NFE have to take into consideration. They are stated as follows :

1. The system must attract its clientele and then also keep them.
2. It should educate the children in the real sense and also enable them to re-enter the formal system if they so desire. Only the formal school leads to higher education.
3. The system must not hinder the children from adding to the family income. Rather it should improve their professional competence and help them raise their income.
4. The system should adjust itself to the cognitive level of the children in relation to timing and the content of the education.
5. The system should be considered a complementary strategy to achieve the goals of the universalization of elementary education.
6. It should provide suitable educational opportunities for girls.
7. Problem solving should be the main approach when planning the strategies.
8. It should enable the children to make changes in the society in which they live.
9. The system should not be inferior in any way to the formal system, especially in the fields of cognitive goals and values.

(Rajyalakshini, 1989)

3.4 NFE in the Past

Non-formal Education is not a totally new experience to India. It was very

much a part of the social system of India before the European model was introduced by the British. The "Monotorial System", now well known to every educationists of the West World, was developed in India. There was peer-group teaching/learning, which was imported to Britain by the two educators Bell and Lancaster, who were very fascinated by the method (Indian Institute of Education, 1987).

3.5 Why NFE was Brought up Again

There are several factors why NFE was brought up again. The demand of education is growing in the rural areas, for example knowledge of skills in the fields of technology, health-care and community organization.

3.5.1 An Inadequate Formal School System

The traditional fulltime urbanized schools in rural areas are proving to be increasingly inadequate. Due to the growing population agricultural skills, especially need to be available to a larger number of people. Various aspects and phases of the agricultural production cycle, including storage and processing, need to be delivered to the people.

3.5.2 Technical Skills

Other technical skills which are needed to maintain the new infra-structures cannot be learnt in the traditional way. Development has brought irrigation pumps, electrification and a necessity of communications and transports to India, and the people must be able to deal with the new technology. The agricultural and infra-structural equipment demands knowledge about repairing and maintaining. To provide self-employment, craft and technology skills are needed both in the house and commercially.

3.5.3 Health-care

In the field of social services training programmes are needed for midwives, nurses and doctors. The rural family needs knowledge about family-planning, oral rehydration-methods, basic rules of hygiene and preparation

of food-stuffs in relation to their nutritious values.

3.5.4 Community Organization Skills

The rural people need community organization skills to make them aware of their rights and responsibilities towards different authorities and institutions. They should be able to make proper use of community services such as for example co-operatives and rural banks.

3.6 Participation of the People

Whatever the area of skill training may be, the development of any training programme must involve the rural people themselves actively. They should feel that they are parts of the development process and that their opinions are given high priority. Training programmes which are developed without the participation of the rural people will only give a superficial result. The rural woman has to be given special consideration. Only about 13% of the rural women are literate. The programme planners must make the education available and inviting to this category. They also need to understand the traditinal ways of doing things and people rejecting changes. (Indian Institute of Education, 1987)

3.7 Functionality

In Non-formal Education the content does not need to be based on prescribed books. Dialogues, stories and discussions are first-rate methods in teaching. By using the children's own experiences a more profound understanding will develop. Even within the formal system there is a move away from the strict curriculum. "Functionality" is the new motto according to Indian Institute of Education, 1987.

4 GOVERNMENTAL AND NON-GOVERNMENTAL ORGANIZATIONS

There are two sorts of NFE-organizers: the Governmental Organizations (GOs) and the Non-governmental Organizations (NGOs). The GOs are all sponsored by the Government. The NGOs are run by different sorts of voluntary agencies, and therefore a great variety of NFE is found.There are both similarities and differences between the GOs and the NGOs. The aims in general and the external characteristics have much in common, but a closer look at the structures of the organizations signifies great differences.

4.1 Similarities in General

1. The people working for the organizations are volunteers.
2. One of the goals for both the GOs and the NGOs is to make the people in the villages aware of society and their part of it.
3. The villagers must be active themselves in the projects.
4. The subjects taught in NFE are more or less adapted to the needs of the villages.
5. The school-hours are suited to the needs of the learners, i.e. not full-time and school is normally open early in the mornings and in the evenings.

4.2 Differences in General

1. The GOs are totally dependent on the government. Every year their contracts with the governments have to be renewed, and in order to get this the results of the past year must be approved of. It is risky to make long term plans, which affects the esprit and the motivation.The NGOs often have many different sponsors and are not as dependent. They can feel more secure about the future and plan ahead. Quick results are not stressed.

2. The GOs use prescribed books and material and are therefore more limited in their education than the NGOs, which are free to

use whatever is found in the surroundings. They can allow themselves to be more flexible than the GOs.

3. The GOs are first of all engaged in education activities for children. The NFE of the NGOs is addressed to both children and adults, and runs different programmes to be able to reach the village as a whole.

4. It is easier for the governmental NFE-centres to be turned into formal schools than for the non-governmental. Achieving the status of a formal school means more and larger grants and a more secure future.

5. To make a generalization : The GOs give the theories in their education, while in the NGOs the theories are also practised, that is the method "learning by doing".

6. In the GOs the learners are not very often given the scope to express their aesthetic talents, as subjects as reading, writing, numerals, science etc. are more emphazised. The NGOs have the goal to develop the special talents of the learners. Art, plays, songs and dances are common features of their education.

7. In GOs the projects "belong " to the government. Everything done, achieved or failed must be accounted for to the authorities. The "owners" of the projects of the NGOs are the people themselves, the villagers. They have a greater influence on the activities. If a teacher is regarded as not suitable for example, the villagers can decide about the dismissal. In the GOs the government must take the decision, which makes the procedure time consuming and the decision is maybe not in accordance to the villagers.

4.3 Orissa

In Orissa there are 138 Governmental Organizations running NFE with about 14.000 centres and 91 Non-governmental Organizations with about 6.000 centres. Altogether there were exactly 20.470 NFE-centres in Orissa on November 15th, 1991.

In each of these centres, with a prescibed limit of 25 pupils, there is one teacher / instructor / animator (different terms are used depending on the organization). In many organizations there is one coordinator (sometimes called support-staff) and in the GOs there is also one junior coordinator for about every ten centres. In the NGOs there is often one project-officer (also called coordinator) for each programme within the NFE (SCERT).

In the following chapter, I give an account of the NGO United Artists' Association and my visit to it.

5 UNITED ARTISTS' ASSOCIATION

Between Nov. 10th and Nov. 28th, 1991, I had the opportunity to follow the UUA's activities in and around Ganjam. One of their voluntary workers, Binod Mahapatra, the coordinator for health and sanitation, took care of me and took me to some of the villages where they run projects and NFE-centres. I was also able, through the UAA, to see some formal schools and another NGO.

The United Artists' Association (UAA) is a Non-governmental Organization operating in the districts Ganjam, Puri and Balangur in Orissa. They are engaged in 365 villages. The UAA is a voluntary organization and has existed since 1966. Their motto is to "empower people". Their goals are to improve the life quality of rural people. The organization is non-political and does not address itself to any particular religion.

5.1 The History of the United Artists' Association

In the middle of the 1960's some young people in Ganjam decided to raise some money for the poor people in the rural areas. By setting up a play, they were able to earn some money and the profit was used as a donation. They called themselves the United Artists' Association.

In 1966 they had raised enough money to start their first two NFE-centres in Ganjam. In 1967 they got registered under the Foreign Contribution Regulation Act. Every organization has to be registered under this act to be allowed to receive aid from foreign organizations. In 1970 the UAA had established ten centres. Between 1985 and 1991 there was a remarkable expansion of the organization.

During this period most of the activities started.

1966 :	2 centres	1980 :	35 centres
1967 :	registered at the FCRA	1985 :	75 centres
1970 :	10 centres	1990 :	325 centres
1975 :	22 centres	1991 :	365 centres

Plays are still being set up anually. During the period of 25 years the UAA has grown from a small group of people to a large organization with about 300-400 people employed and a large amount of rupees in working capital. The UAA is at present one of the most established NGOs in Orissa.

5.2 The Structure of the UAA

The size and range of the organization and its activities demand a well-structured hierarchy and careful planning. At the top there is the Executive Body which takes the big decisions, and at the bottom there are (what the UAA calls) the builders at grass-root level, i.e. the villagers. Between the top and the bottom are the animators, the support-staff and the coordinators.

5.2.1 The Grass-roots

The primary responsibility for the projects of the UAA is assumed by the people in the villages. They are the receivers of the aid and if they are not interested or engaged in the projects nothing will happen. They are the builders of the organization and they are the ones who by discussions have to decide upon the important matters for their village. Without their full co-operation the actions are meaningsless and superficial. The villagers have to realize the importance of education , which it is hoped will lead in the end to a healthy environment and healthy people. Poverty is not only due to bad seasons, but also to alcoholism, poor family planning, illiteracy and lack of knowledge in the fields of agriculture, land development, erosion

and sanitation. Village commitees, Women's Organizationa and People's Commitees are established. The villagers must feel that they have the power to change the conditions in their village.

5.2.2 Animators

The person who will help them organize these commitees and to give them the structures of such a process, is the animator. The animator operates in one to ten villages or hamlets, depending on the sizes. The animator lives in the village and is almost always available to share her / his knowledge with the villagers. The animator keeps a record on the inhabitants, on birth- and death-rates and the families.

5.2.3 Support-staff

The next level in the hierarchy is the support-staff. They are there to help out the animators, to advise them and to supply them with new ideas and news. Every "supporter" takes care of five to ten villages and they arrange meetings between the different villages. They are in charge of the conduct of, and the actions taken by the animators. The support-staff goes from village to village and has to be flexible.

5.2.4 Coordinators

In the UAA there are ten coordinators who are specialized in different fields. They are specially trained in these issues and they are responsible for all the projects within their field. The fields are supposed to cover the most important issues in the blocks of the three districts.

The different fields of the coordinators are stated as follows :

* Women's Programmes
* Community Health
* Fisherwomen's Committees
* Environment
* Tribal Areas (two coordinators)
* Water and Sanitation
* Fishing Communities
* Youth-groups
* Gender

The coordinators spend a lot of time in the villages, working out different projects. They are also often the representatives of the UAA towards the authorities and the public. They go to block meetings and they take care of national and international guests.

5.2.5 Court Team

Four times a year the Court Team meets. The Court Team consists of the secretary of the UAA, the assistant secretary and the ten coordinators. Project-plans are developed and the results of the projects in progress, difficulties and improvements are ventilated. New ideas and suggestions are passed on to the Executive Body of UAA.

5.2.6 Executive Body

The Executive Body is the highest body of the UAA. It consists of the president, the vice-president, the secretary, the assistant secretary and seven private independent members,and who together are answerable for the total evaluation of the activities of the UAA, from top to grass-root level. They look at the income and expenditure of the UAA and the legal acts involved. The suggestions of the Court Team are analyzed and decisions are made and carried out.

5.3 The Activities of UAA

Below I will briefly describe some of the activities of UAA. I will also give examples from different villages and projects which I experienced. The activities are as follows:

5.3.1 Awareness programmes
5.3.2 Preschools
5.3.3 Elementary Education within the Framework of Non-formal Education
5.3.4 Supplementary Education
5.3.5 Creche

5.3.6 Special programmes, Libraries, Training centres and Individual Cour ses

5.3.7 School Health Education Programmes

5.3.1 Awareness programmes

Due to illiteracy, ignorance and social unawareness, the villagers are difficult to teach and to give information to in order to improve their situation. New ideas are often met with suspicion. When the UAA plans to start a project in a village, they often begin to ask the villagers and themselves what the basic needs are in this particular village. Is it education or food or health? If food and health are the acute needs of the village, that is what the UAA gives the rights of priority. People who do not get enough nutrition and who suffer from diseases and ailments are not able to benefit from education.

Motivation. A representative of the UAA gathers the villagers with the intention of motivating them to try to improve the conditions in the community. If the villagers prove to be receptive, an animator is sent out to organize a village committee. The villagers are told that they have the primary responsibility for their community and that the UAA is there to help them arrange the actions. UAA often begins the activities by starting a Women's Organization.

> *"Train a man and you train an individual:*
> *train a woman and you build a nation."*

(Bishop Nzimbe Machakos, Kenya, May 1985 in Rajyalakshini, 1989)

Priorities of the Village. The next step is to discuss the priorities of the village. Infectious diseases may be caused by improper use of the water resources. The villagers must understand the consequences of fetching water

for cooking and using the same waters for toilet habits. They may decide to build a latrine. A pond with an efficient draining system may be planned, to increase the harvests, and a variety of new crops which can grow at different times of the year and which will not impoverish the soil, may be introduced. An irrigation pump may be another project or a money-saving programme to stabilize the family economy. In Ganjam malaria is a serious problem and information about how to avoid stagnant water where mosquitos breed is given out. Worms in the internal organs are another problem. Many rural people are superstitious and prefer to go to the local magician instead of a public doctor. UAA tries to make people aware of the danger of non-professionals. Alcoholism is widely spread in India just as in many other countries in the world. The UAA encourages actions against it and special anti-alcohol programmes are worked out. Information about this and much more is delivered to the villages by the animators and the specialized coordinators of the UAA.

The animators arrange weekly meetings at which the villagers can discuss problems and improvements. Once a month representatives from a block of 14-15 villages meet and exchange ideas.

Self-sufficiency. Information and education are the main-contributions, as the goal is to make the villagers self-sufficient in the future by "learning by doing", but financial aid is also distributed. This may be in the form of medicin or material for a project which cannot be produced in the village. Money from international aid-organi-zations may be distributed through a local voluntary agency like the UAA, but also through the formal authorities.

These social awareness programmes are, as stated above, based on the needs of the different villages. Money is not spent on projects without knowledge of the true needs and traditions of the people, and witout giving the receivers the opportunity to help themselves in order to become inde-

pendent in the future. The UAA is against mere charity.

Satuli. Satuli, about 20 kilometers away from Ganjam-town, is a village in which many of the projects and activities of the UAA have been implemented. The village is situated at the border of a hilly area, and the inhabitants live mainly on agriculture. Satuli consists of eighteen to twenty houses and a school-building. The buildings form a "U" with the school at the bottom. They are all built of clay and the roofs are made of straw. In the yard there are cows, goats and hens.

It was the harvest season at the time of my visit and the old women of the village were grinding corn. Other sorts of corn were spread out on straw-mats in order to dry. In the school building the female animator had just closed school for the day. The building is also her home. In one of the corners some vessels for cooking are kept and the bed consists of a straw mat. Outside the building, some men were sitting on the porch. They were producing plaited baskets, which they would try later on to sell to people in other villages. This is one of UAA's projects in order to make the village self-sufficient. At the left side of the school, vegetables and medical herbs were cultivated. Each family has received some plants from the UAA, and they take terms in taking care of the plantation. The UAA also supplied the villagers with some chickens some time ago. The goal was to breed hens enough to provide the village with eggs. The project was still in progress.

The villagers welcomed me and showed me around in the village. Binod and some of the villagers took me to some fields behind the village, to show me the pond and the draining systems, which they have built themselves by the aid and knowledge of the UAA during a period of ten years. The soil used to be arid and poor, but the produce has increased during the last few years,not only thanks to the draining system but also thanks to the

knowledge developed by the UAA. Rice, ragi and cashew-nuts were some of the crops, and the fields were surrounded by banana and coconut trees.

Back in the village I was shown the newly built latrine. An old woman came out on one of the porches and Binod told me her story. She was suffering from severe and long-lasting headache and she went to a magician in the neighbourhood to get cured. Due to wrong medication she became blind on one of her eyes. Another boy, who was ill, also tried to get well by witch-craft. Nothing happened and then the UAA sent him to a professional doctor, who cured him. The UAA encourages these stories to make people go to the doctor in the future.

Dababania. The village of Dababania is situated in a hilly area in Ganjam district, and the inhabitants are tribal people. There are no roads to the village which is quite isolated; there are only paths. The road ends about five kilometers away from the village, and the remaining part of the road is only passable on foot. The path is interrupted sometimes by littles streams and at one place the brook is the path along a very narrow canyon. The population is about 150 people, and with the hamlets included about 400. The villagers support themselves mainly on agriculture, but also by hunting. The illiteracy rate in the village was at the time of my visit about 98 %, which means that only a handful of people were literate in the true sense. A group of ten people could read and write moderately, but they were not functional literates.

Alcohol used to be a big problem in the village, but when the, at the time, newly established Women's organization heard about some of the actions taken in another village, they decided to do the same. They gathered the villagers and together they agreed upon pouring out all liquor and destroying every distillery machine that wre found. If the guilty person would get violent, there were always other people who would help out and try to

calm him. Today there are no longer any problems with people drinking heavily in Dababania.

Another successful project is the wood-guardian project. The forests in the hilly areas have been seriously threatened the last decades. People from the villages in the flat areas go up to the hilly areas to fetch wood for fuel. The forests have been damaged and erosion becomes a threat. Through the awareness programmes the villagers of Dababania have realized the danger. Every week a family is responsible for the forests in the surroundings and for protecting it from being cut down. The families take turns with each other. The project is not popular among the people from the flat areas, but the result has been positive.

Other projects as those in Satuli have also been implemented. School is held according to the methods of the Total Literacy Project. (See chapter 6)

5.3.2 Preschool

Preschool is for children between three and five years of age and a preparation for elementary education. UAA has established preschools in a number of villages without a formal school of their own. The preschool is meant to encourage the children (and the parents) to carry on to elementary school.

Equipment and Methods. School books and other sorts of governmental equipment are seldom found in these schools. UNICEF is the sponsor which contributes the mainpart of the material used in the UAA's preschools. Almost every school has some posters, useful for teaching / learning, on the walls. The animators use whatever they find in the surroundings in their education : seeds, leaves, sand, flowers etc. Practical knowledge is taught, e.g. going to the bus-stop or the post-office to learn the procedures. This information is easily grasped by the children, as they get

direct experiences.

Singing, dancing and acting is another important feature of the methods of the UAA. In every song or play a message is conveyed, and by dancing and gesticulating the children practise and refine their motor skills and coordination. The messages might be to improve the personal hygiene, to become literate, not gamble, to avoid alcohol etc.

School is held during daytime, normally in the morning or / and in the afternoon when the children can be spared from their duties at home.

Badapalli. I visited a preschool in the village of Badapalli. The population of the village is about 200-250 people, and the inhabitants belong to Scheduled Castes. They are daily labourers as they do not own any land. Badapalli is situated only a few kilometers away from Ganjam-town.

Only 12 people in Badapalli are literate. School is held in the community house, and is open in the morning from 7 a.m. til 10 a.m. and in the afternoon from 2 p.m. til 4 p.m.. Thirty children are enrolled: sixteen boys and fourteen girls. The morning I was there only seventeen children were present. It was the harvest season and the children were needed in the fields. Both the children and the animator sit on the floor. The shoes must be taken off before entering the tiny room. Some UNICEF-posters hang on the walls, and the messages are about health and personal hygiene. Other things are written and painted on the walls, e.g. the alphabet and the numbers. The children don't have any slates or books, but they use the floor to write on and they make their own books. During my visit the children performed some songs and they did a puppet-show.

The animator has completed secondary school, but has no formal teacher training. She goes to meetings once a month to discuss her experiences

with other animators and to get other points of view. A support teacher comes one day every week and she was there the day for my visit. She helps the animator to organize the children and she brings new ideas and projects to the teaching, for example new plays for the puppet-show.

5.3.3 Elementary Education within the Framework of Non-formal Education

Learning by Doing. The UAA has a theory about learning :

1. When a learner listens he will remember about 25% of what he was taught.
2. When a learner both listens and sees (the teacher is active) he will remember about 75%.
3. When a learner listens, sees and is active himself in his learning he will remember 100%.

This is "learning by doing". UAA emphazises the importance of the learners being active in their learning. By combining the senses in the process of learning the information is better understood and more easily stored.

Features and Methods. Non-formal Education is set up in villages both with and without a formal school. Many working children cannot attend the formal school due to the limited school-hours. NFE-centres compensate the working children on this issue by having school open early in the morning and in the evenings. The education is meant to give the pupils the basics of reading, writing and numeracy, the so called primers. After the primers are taught, post-literacy is given, the "functional literacy". The pupils are taught how to use practically their skills in problem-solving, agriculture, fishing, health or whatever is relevant to that child and its village. Apart from the primers other subjects are also taught, for example history, science and singing. The subjects are more integrated than in the formal school. Physical exercise is another important part of the education, just as in preschool.

After grade 5 interested children should be able to join the formal school, which is encouraged by the UAA. Only the formal school leads to higher education.

UAA works actively with the parents. There should be a dialogue between the animators and the parents, and the parents should take an active part in the project, according to the UAA. In many villages the inhabitants have collected money and built their school-house themselves in co-operation with the animator and the UAA. Often the building is also used as a community-house where the village meetings can be held.

Punishment. Punishment, especially physical punishment, is not encouraged by the UAA. The animator should bring a homelike atmosphere to the school. If the children get punished they will not go to school.There must be variations allowed in the learning. The animators must adjust to the slow learners just as well as to the fast learners. It must be emphazised, however, that these are the goals. The time I spent with the organization was too short to enable me to see everyday-reality. I was a guest and I was shown the best sides, I believe. However, it is much easier for a small organization to realize its purposes and goals than for a large state organization or authority, as everything is much easier to understand and survey. In one school the animator used a stick, which made me feel uneasy. I never saw him hit any child, but he frequently used it to scare the pupils. He would raise his hand and move towards the unruly children.

Equipment. As in preschool there are small quantities of governmental education materials, such as books, slates, science-kits, maps, library books etc. The material used is picked up in the neighbourhood. Home-made science equipment and books are often found and sometimes the floor is used for writing. The walls are often painted and filled with information

e.g. the names of the days of the week, the months and the seasons, the name of the Indian flag and the national flower, the names of the country, the state, the district and the village. In most of the centres the pupils sit on the floor and so do most of the animators. Most centres do not have electricity which means that in the evenings lanterns are used as the only source of light. It is not unusual for their to be one lantern per ten to twelve pupils. A supporter animator is responsible for five to six villages. He / she comes once a week to each centre to support the animator with advice and new ideas.

Podampeta. Podampeta is a Fisher Caste hamlet and it belongs to a village, in which half of the inhabitants are occupied with agriculture and the other half with fishing. The hamlet is situated on the shore of the beach, and the school building lies by a pond in an area with pine-trees, between the hamlet and the village. The population of the village is about 1200 and most of the people are very poor. They are totally dependent on the fishing and its profit. There is no all-year road to Podampeta and the closest reliable road is about five kilometers away from the village. These five kilometers between have a small road which consists of mud, and meanders between the rice-fields. During the rainy seasons only walking on foot is possible.

The school was built by the villagers themselves and consists of one quadrangled room with one window. The children sit on the floor, but the animator has a chair and a table. The school has forty pupils, of whom twenty-four are boys and sixteen are girls. Almost everybody is present; only three or four pupils are missing. I am told by the animator that she usually takes a walk in the hamlet to call for the children and drag them to school. The school hours are between 7 a.m. and 11 a.m.

The animator, who is female, has no special teacher education. She has fi-

nished secondary school and she has a special NFE-training. She is not from the village herself. Almost none of the animators work in their native villages, as it is very difficult to find people in villages like Podampeta and Badapalli who have completed the secondary level.

The pupils and the animator have set up a play, written by people from the UAA, about the danger of alcohol and illiteracy. It is about a man who loses his job, because of his alcohol consumption. His wife gets ill, but they cannot afford a treatment for her at a hospital. The wife dies and to be able to pay for the funeral the man takes a loan from some bluffing money-lenders, but as he cannot read he does not realize that they are writing other numbers on the contract. When it is time to pay back the money, he is charged double the sum. He comes back to his village as a broken man. An animator gives him the opportunity to learn how to read and write, and after that he gets a new job and he never drinks alcohol. The messages in the play are impossible to misinterpret.

The children in this village were skinny and undernourished, and many of them were very dirty. They acted their parts in the play more out of duty than out of joy. Their clothes were in rags and some children only had a small cloth to cover themselves with.

5.3.4 Supplementary Education

Many children who are enrolled in the formal school take supplementary education as well. UAA runs supplementary education in some villages in the mornings and in the evenings. Here the pupils are given practical, down-to-earth education in some of the areas listed above, which the formal school is not able to provide them with, due to its strict syllabus. The pupils are also helped with their homework from the formal school, as the environment might be more appropriate at the centre than in a crowded home.

S. Nolia Nuagon. The village of S. Nolia Nuagon has a NFE-centre with Sup-plementary Education, and I visited it one evening. The population is about 1800, and the inhabitants belong to the Fisher Caste. The literacy rate is about 15%. The houses in the village are built on the shore, and the streets between the houses consist of sand.

The school hours are between 7.30 and 9.30 a.m., and between 6 and 8.30 p.m.. When I arrived at the school in the evening, they had already started. There are 27 pupils enrolled, of whom only two are girls. This evening 20 pu-pils were present. I asked the animator about the small number of girls enrol-led, and I was told that the villagers thought it was no use for a woman to be educated. It is difficult to find husbands for the schooled women.

In Orissa dusk falls around six o'clock throughout the year. There is no electricity in the school building, and the room was only poorly lit with lanterns. The room is built like a "U" and the four lanterns used were hardly sufficient. The pupils sit on the floor in groups according to their age-groups, and the two animators go from group to group. The centre has received books from UNICEF in different subjectes. They also had a soft blackboard and some home-made science equipment.

The centre has access to two animators. This enables them to teach different subjects to the different age-groups at the same time. The female animator is a graduate from Cuttack, a big city about 60 kilometers north of Bhubaneswar. She has a Bachelor of Arts and is one of the few animators of the UAA who are educated at univestity level. The male animator has completed secondary level.

5.3.5 Creche

UAA has established one creche-centre at Ganjam-town. This is a day-care

centre for small children with working mothers who have to work for the family income. The children are left at the centre in the morning and picked up in the evening.This is a great relief to the parents as the older children in the family might work for their living or even go to school. One of the reasons why children cannot attend school is that they have to stay at home to look after their siblings while the parents are at work.

5.3.6 Special Programmes, Libraries, Training-centres and Individual Courses

Special Programmes. The programme coordinators of the UAA specialize in different fields, e.g. Women's Programmes, Health and Sanitation, Community Health, Environment or Gender. Some of their time is spent on going from village to village to check up the projects, exchange ideas about the development and to support the animator. The relationship between the coordinator, the animator and the villagers should be close and relaxed.The voluntary workers are supposed to be regarded as a source of help to self-sufficiency and independence and not as an intruder. Often the coordinators know most of the people in the village.

Libraries. The UAA has founded two libraries within the three districts. The libraries are closely connected with the two training-centres which the UAA has established for further training of the animators and the other voluntary workers, and for uniting the links of the organization.

Training-centre. At the training-centre at S. Nolia Nuagon herbs and other plants are grown, which will later be sold to outside people or delivered to the villages as a part of a project, a pressure pump has been built to supply the centre with fresh water, a Women's Organization runs a grocery shop with very low prices and a homeopath, who charges only one Rupee whatever ailment or disease, has a consultation room. The centres are points of assemb-ly for all the people involved in the UAA. Cultural and develop-

ment programmes are worked out here. People come to study and to discuss. Plays and songs used in education are created and conferences are held.

When I was there a culture group was working on a play which the animators will bring to the pupils later on. There are some guest-rooms on the premises, and also other possibilities for guests who want to stay overnight. Professor Pandha, the secretary of UAA, has a special office of his own at the centre.

Special Courses. The other centre is established at Ganjam Town. Here special courses are given for the public. These courses have a various range and give the participants the basics of, for example, different sorts of handicrafts and technical skills, land development, money saving and child- and maternity care. The size of the town is too large for the methods used by the UAA in the villages, and it is by these courses that the inhabitants of Ganjam-town also are reached. The general size of a village is 200-400 people, which makes it easier for the UAA to activate the whole village.

5.3.7 School Health Education Programmes

There are 265 School Health Education Programmes run by the UAA. These programmes are implemented among the animators who will bring the information to the villagers. This further training deals with topics such as sanitation, personal hygiene, child- and maternity care, common ailments, herbal medication, community health, family planning etc. The animators use their knowledge at school and at community meetings. It is hoped that the children will pass on the information to the rest of the family.

The goal is to widen the knowledge in the field of health and to prevent infections and diseases which are due to ignorance. A lot of money is spent

on these programmes. Exhibitions are held on Open Days at school and the programmes are given high priority.

5.4 The Teacher Training

The teacher training of the animators is quite different to the training of the formal system. It is much shorter and the demands are lower. The animators earn less than the formal teachers and it is difficult to find motivated staff. The UAA prefers to recruit the animators from the villages in the neighbourhood. Those animators are usually better acquainted with life in that particular area and are familiar to the villagers. The problem is to find literate people with sufficient education, as secondary level at a formal school must have been completed.The teachers of NFE must realize the problems of illiteracy and be motivated to reduce it.

Most of the animators have only completed secondary level, and most of those whom I met spoke very little English. I tried several times to speak to them privately, but we did not communicate very well. I wanted to ask them why they wanted to be teachers and why they worked for the UAA. The answers were exactly the same as those of the UAA, and it seemed as if they had been repeated many times. Most of the times Binod answered in their place. I felt that I didn't get through to the person, only to the trained animator.

5.4.1 Training

The volunteers take a three-day course, arranged by the State Government, which is called the initial start. It is divided into four parts :

1. The educational scenario : What are the problems in the education sector? What are the reasons for them? What can be done to solve the problems?
2. The importance of education and how it will make people able to

change society and their own situations.

3. Motivation of the learners and strategies for doing this.
4. Methods and teaching skills : What are the best methods ? What relationship should the learners and the animator have ?

5.4.2 Refresher Training

After this initial start the animators are prepared to start teaching at the centres. To follow up the training the animators receive refresher training on various occasions, altogether 15 days. At these meetings the animators have the opportunities to discuss problems which have arisen in the past with the others, and then try to solve them together by using their experience.

The animators I met seemed very dedicated. They seemed to know the villagers well, and they were well organized.

5.4.3 Salaries

The salaries of the voluntary workers of the UAA are not very high. The animators earn 200 Rupees per month (about 50 SEK). The salaries of the teachers in India have not followed the rate of inflation for more than ten years. The formal teachers earn more than the NFE-teachers in general, which results in people interested in teaching turning to the formal school. But the demands on a formal teacher are higher than on an NFE-teacher, and in the end some people still turn to the NFE to become teachers.

5.5 Sponsoring

The UAA is sponsored with domestic aid as well as foreign aid. The organization is well established and is regarded as reliable . Some sponsors give grants regularly, others contribute to a certain project and finally some give donations only once and for a certain cause, e.g. catastrophe-aid.

5.5.1 The Sponsors of UAA:

1. The Government of India, which gives grants directly to the UAA and on a regular basis.
2. International Organizations : Oxfam (UK), Action Aid (UK), Water Aid (UK), Community Aid Abroad (Austria), Ceberno (NL) and UNICEF (contributing with books and posters). These organizations are regular sponsors of UAA.
3. Occasional sponsors : Indo German Social Service Society and a Dutch organization.
4. AFPRO, an Indian organization which supports the NGOs with conduct-training.
5. Local donations.
6. The members' own contributions.
7. Money, which the UAA earns from drama set-ups, handcraft, photo copying, etc.

5.5.2 Restrictions

Before 1986 there were no restrictions about receiving aid from international organizations. To gain control the Goverment of India set up some regulations. First of all the organization wishing to be sponsored has to get registered at state level. When the organization has been registered at that authority, it must apply for a registration under the Foreign Contribution Regulation Act. To be able to receive grants the organization has to fill in certain forms and send them to the Government of India. The application will be examined and then sent to the state branch. A representative for the state branch goes out to the area in which the organization is operating to check the facts given in the application. The opinion of the state branch about the organization is then transferred to the Union Government Department, which will decide if the organization is suitable as a receiver or not.

5.5.3 Oxfam

Oxfam is one of the sponsors of the UAA, and they have one of their Indian offices in Bhubaneswar. Oxfam means "Oxford against Famine", and the organization was started in Oxford during World War II when the inhabitants decided that they would do something for the starving children. Since then it has expanded and today it is a worldwide aid-organization. I made an appointment with its secretary in Bhubaneswar. I was interested to understand the procedures of an international aid-organization, but first of all I wanted to compare my impressions of the UAA with somebody else's. All the infor-mation which I had gained about the UAA, came from the organization itself. I needed a third opinion.

Oxfam has supported the UAA for eight to nine years. This is unusual for Oxfam, which in most cases only gives initial support to a project, and when the project is established withdraws. They don't support the Education Programmes of the UAA, but other projects as the Awareness Programmes and special programmes for fishermen and tribal people. They have given grants to seven Scheduled Caste villages in a long-term project lasting for two to three years. Oxfam also gave catastrophe-aid through the UAA to the victims of the flood 1990.

Oxfam confirmed my positive thoughts of the UAA. I also paid a short visit to UNICEF in Bhubaneswar, which also was positive concerning the activities and methods of the UAA. I have no concrete figures of the economy of the UAA.

6 OTHER NATIONAL PROJECTS IN PROGRESS

While following the activities of UAA I found a lot of information about other projects as well. There were especially two national projects which caught my interest, and these were Operation Blackboard and the Total Literacy Project:

6.1 Operation Blackboard

Operation Blackboard (OB) is a national project, schemed and sponsored by the Department of Education of the Government of India (GOI). The intentions of the project are to bring education material, an extra teacher and additional space for teaching in formal schools with poor facilities and small space throughout the country.

6.1.1 The Components

There are three interdependent components of OB:

1. Provision of at least two reasonably large rooms that are usable in all weathers, along with separate toilet facilities for boys and girls.
2. Provision of at least two teachers, if possible one of them a woman, in every primary school.
3. Provision of necessary teaching and learning material, e.g. blackboards, maps, charts, a small library, toys and games and some equipment for work experience.

6.1.2 The Targets

Operation Blackboard is a centrally sponsored scheme. No separate funds have been raised for the project, which means that GOI is the only sponsor and the only responsible.

Operation Blackboard is aiming at municipal areas as well as villages. The project is planned to cover all primary schools run by the Government,

which have remained deprived of facilities and resources in the past.

Only a few blocks in every district are actually selected. No district may be left out, and the number of blocks chosen are in proportion to to the total number of blocks in the district. Preferences in the selection of blocks should be given to those which are educationally disadvantaged and have a large quantity of people belonging to Scheduled Castes, Scheduled Tribes and mi-norities. The State Government decides about the criterion for selection in municipal areas.

6.1.3 Demands of the Receivers

The villages and the municipal authorities have to co-operate with the Federal Government in order to reach the targets. They have to make some sacrifices too:

Provision of Lands and Labour. The local community has to provide the necessary land for construction of the school building, including lands for games and sports. It also has to give a formal undertaking that they will take the responsibility for repair and maintenance of the building, and for appropriate fencing around the school compound. The proportion between labour and material component expences should be 50-50. The size and form instructions are given and must be followed. Possibilities of expansion of the building must be planned. Finally the toilets should be so constructed that they will be easily cleaned and will encourage proper toilet habits among the children.

Provision of a Second Teacher to Single Teacher Schools. The State Government will need to guarantee that all new primary schools opened will be provided with two teachers. All new teachers to be appointed should be women as far as possible. If trained teachers belonging to remote areas are available, they should be given preference. Suitable refresh-

er courses should be provided to those teachers who have finished their teacher training more than two or three years before the appointment, or those who haven't worked for some time.

Instructions for Learning Materials. When acquiring the material, the lowest price should not be given priority, but good quality that will last for a long time. The State Governments or the local bodies have to take the responsibility for the replenishment of the materials. It will also be necessary for the teachers to know how to use the material provided under OB and to make instructional materials on their own initiatives.

Operation Blackboard is designed to be one very important step on the way for achieving the target of universal primary education. The scheme of OB was published in 1987 and the goals were to have OB implemented within two to three years, i.e. before 1990. This has not been realized, but the project is still in progress (Government of India, 1987).

6.1.4 Visits to Primary Schools under the Scheme of Operation Blackboard

During my stay in Ganjam, I paid visits to four formal schools under the Operation Blackboard scheme.They are schools in rural areas in villages with less than one thousand inhabitants. The villagers are mainly working with agriculture and fishing (especially prawns).

The schools are made out of clay like most of the houses and the roofs are covered with straws or sheet-metal. Only one of the schools which I visited offered desks and chairs to its pupils. The principals have their own offices, where some of the OB-materials are kept.

The equipment the schools have received under OB is the same in all the four schools: a primary science-kit, a first-aid-box, a globe, blackboards,

operation materials for mathematics, carpentry materials, etc. Pens, chalks and slates are not included in the programme and must be purchased by the schools themselves.

All the formal schools I visited consisted of more than one classroom and there was more than one teacher. This was never mentioned during the interviews, and therefore I do not know how the situation was before OB.

6.2 The Total Literacy Project

September the 5th is "Teachers' Day" in India. At Teachers' Day in 1991 a new literacy project was introduced called the Total Literacy Project (TLP). Its aim is to reduce illiteracy in the educationally backward states. The goal in Orissa is to make about one million people literate within one year, i.e. by Teachers' Day in 1992.

6.2.1 Methods

The course of action is to make every literate person teach at least ten illiterate people. The voluntary trainers gather the people in the evenings and teach them the primers, that is reading, writing and numerals.

6.2.2 Sponsor

The aid is governmental and the Government of India has set aside about 50 million Rupees for Orissa (the amount for each state depends on the population and the percentage of illiterate people), and also voluntary aid is provided. Volunteers participate in the project as trainers, and without these people the project would be impossible to accomplish.

6.2.3 Difficulties

The difficulties in reaching the goals are found within the people themselves. The volunteers are often quite young, and the target groups are adults and children who have no chance to go to school. Many older people

find it hard to be taught by younger persons. Society turns upside-down in these people's view, as the old people are supposed to teach the younger ones. To some people the situation is almost humiliating, I was told. There are also people who do not see the point in becoming literate at their age - nothing will change in their lives anyway.

6.2.4 In the Tribal Village Dababania

UAA runs programmes in the village (see chapter five), but school is held according to the TLP.

Education is given at sixteen places in the village and its hamlets for 158 people of all ages. At each place one more or less literate person helps a group of people to learn the primers. Ninety males and 68 females attend school after dusk, between 6 and 9 p.m. every night. The animator of the village, a young man from Ganjam-town and a Bachelor of Arts, organizes and co-ordinates the activities. The learners gather at porches, and lanterns are used as there is no electricity at all in the village. Slates and books prescribed by the Government are used in the learning.

At the time of my visit it was far too early to draw any conclusions about the results of the Total Literacy Project.

(The activities of UAA are described in Chapter five.)

SUMMARY

1. In my paper I first tried to look for reasons why such a large number of people in India are illiterate. Education is compulsory and free of charge, but still only 36 % of the population are literate. Some sections in society are supposed to be given special consideration. These are the Scheduled Castes, the Scheduled Tribes and women. In spite of the efforts of the government the illiteracy-rate among these groups is extremely high.

2. 1 Some reasons for the failures lie within the formal school system itself. It is not able to adjust to the children of poorer environments either in methods or in school hours. Many children cannot attend school as they have to work to support the family in the day-time. The federal government puts a lot of money into education but this is far from sufficient. There is not enough money to let all the children go to school even if they were allowed to do so. There is also a lack of schools in the rural areas and the children in the small villages have to walk long distances on foot to get to school.

2.2 There are also traditional and cultural reasons. In many rural areas there are hardly any school traditions at all. Girls in particular are not encouraged to go to school. It is difficult to find teachers who are willing to work and live in the remote areas.

3. Non-formal Education (NFE) is education run outside the formal system by voluntary organizations. Some of the aims are to give the children the es-sential skills of literacy and numeracy, to catch the drop-outs from the formal system, to teach the children about health and personal hygiene and to make the education suitable to the children's needs. Functional literacy is one of the mottos, that is to make the people function in society with all its demands.

4. There are, generally speaking, two sorts of organizations running Non-formal Education, and those are governmental and non-governmental organizations. They have many similarities but the differences are more notable. The non-governmental voluntary organizations are solitary agencies whose activities have fewer restrictions. The governmental NFE has to follow the syllabus of the formal system and it mainly gives education to children. The separate non-governmental organizations can choose their own syllabus and methods, and their education is addressed to all ages.

5.1 The United Artists' Association (UAA) is a non-governmental, non-political voluntary organization which does not belong to any particular religion. The structure is hierarchical with the executive body at the top and the villagers at the bottom. At the same time there is a continuous dialogue and the structure is not based upon power. The actions and the responsibilities must be taken by the villagers. They are the grassroots and without them there would be no organization.

5.2 The UAA is involved in many different programmes, for example awareness programmes, preschool, elementary school, supplementary education, creches and health education programmes. The aim is to educate all ages in the villages and to make the people aware of their rights and responsibilities in society.

5.3 I visited a great many villages where NFE was implemented by the UAA and I must admit that I was impressed by accomplishments of the villagers in co-operation with UAA. Ponds, draining systems and latrins were construc-ted, Village Committees and Women's Organizations were established, school houses built by the villagers themselves and conditions in health, sani-tation and money-saving were improved.

6.4 The UAA is sponsored by a number of international organizations and

is considered one of the most established organizations in Orissa. One of the problems is to find suitable teachers or animators. They must have completed secondary level in the formal school and they have to be truly motivated to raise the quality of life of the rural people. Unfortunately the salary is much lower than that of a teacher in the formal system.

6. There are two national projects in progress in India called Operation Blackboard and the Total Literacy Project. The former is an attempt to improve the situation in the formal schools in the poor districts by providing them with education equipment, an extra teacher and an additional classroom. The latter project is a very serious effort to reduce the illiteracy-rate by letting literate people, in both the urban and the rural areas, teach about ten people the basic skills (reading, writing and numerals).

CONCLUSIONS

Aid to countries in need is still a subject for discussion in Sweden, and especially how aid should be regarded, how it should be distributed and through whom. In the beginning, when the conscience of the industrial countries was awakened aid was given as charity. Today, according to Börje Wallberg at SIDA, the approach to aid has changed. The problems belong to the receiving countries and they must try to achieve certain goals set up by the donor country. The goal is to make the developing country , or at least its people, self-sufficient. In the past, money was given through the government of the country, which was responsible for distributing it further to the domestic projects and organizations. This procedure was a failure many times, however; the corrupt governments kept the money and used it for other purposes. Today many aid-organizations try to find other ways to get through to the target-groups.

This case-study is about a grass-root organization which is not satisfied with only bringing knowledge and education to the villages, but which also demands of the people that they must make an effort themselves. Without the participa-tion of the people the programmes cannot be carried out.

The questions that I had in mind throughout the field-study concerned NFE, how it works, its problems and also if it could be of interest for SIDA as a worthy alternative to the formal school.

In the beginning of my stay in Orissa I asked myself why education was supposed to be that important in a country where people starve and die from diseases. Why talk about education when it is obvious that food and medicin are desperately needed? It took me a while to understand that as long as people are not aware of their possibilities and do not have the skills to communicate with other parts of the district, the state, the country or the rest of the world, they will never be able to change their own conditions.

Education is necessary. Not only the basic skills (reading, writing and numerals) are important, but also knowledge about land-development, health and sanitation, child- and maternity care, forestry, money-saving and much more. After seeing the work of the UAA and their attitudes towards education I realized the great importance of it.

The UAA always start to look for the primary needs in a village. If starvation and illnesses are the major problems, these have to be dealt with before education takes place, but self-sufficiency through education and social awareness are always the final goals. Often Women's Organizations are started to give the women the strength to stand together. The animator also tries to make the parents active in their children's learning by turning to them for opinions and co-operation.

Well, does the Non-formal Education of UAA fullfill those needs which the formal school cannot fullfill, and is it able to attract those pupils who do not join or drop out from the formal system?

As the centres of the UAA are open in the morning and in the evening, working children too have the opportunity to go to school. They can go to school before work and then in the evening before it is time to go to bed.

The formal system does not reach out to the smallest villages, and the children from these villages are expected to walk long distances to school. This often results in these children not going to school at all. The UAA often tries to establish centres in these villages and hence these people also have a chance to get education.

The formal school system is based upon old traditions and is descended from the British since the colonial era. The formal system's inability and aversion to adjust to the children in rural areas and lower class people have

alienated it from these groups in society. The formal system is designed for the upper- and middle classes, and the lower class children have difficulties in identifying themselves with that environment.. It's too abstract. One of the goals of the UAA is to adjust to the needs of the learners and therefore concrete subjects and examples are used. Material in the surroundings is used in education and the children are able to relate to these things.

Most of the organizations engaged in NFE receive governmental grants of varying sizes. Many of them are also sponsored by national or international aid-organizations, but the funds are seldom sufficient. One of the problems of the UAA is the low salaries of the animators. There is a lack of animators and one of the reasons is the salaries. The means are small and the equipment used in the schools is often home-made and very simple.

The most difficult problem that the UAA has to fight when trying to enroll children in school is old beliefs and traditions. Many people in these rural areas cannot see any points in letting their children go to school, as the children are supposed to take over the professions of the parents anyway. Girls' education, especially, is considered unnecessary, and it is a common opinion that an educated girl will have greater difficulties in finding a husband. In the process of making the villagers aware of the demands of society, however, education is gradually valued more and more.

To answer the question whether NFE is a comparable alternative to the formal system I would say yes. Actually NFE should not really be considered an alternative as it does not compete with the formal system, but is rather a com-plement. It provides education in areas where there was none at all in the past. It is also able to attract those children who have dropped out of the formal system, and to keep them.

In general, very few pupils drop out from the Non-formal Education cen-

tres. At most of the centres which I visited there were no drop-outs at all, and only at two centres were there three to five drop-outs every year. The problem is rather the other way around. An NFE-centre should not normally accept more than 25 pupils, but as the demand for places is often greater than the number of pupils allowed, it is not unusual to find 30-35 pupils at the centres.

Accordingly there is a need for education in the rural areas, and there are many ideas within the local grass-root organizations on how to approach this need with appropriate and pedagogical methods. These organizations do not only provide the villages with education, they also extensively develop the villages with far-reaching projects. I believe that the knowledge within these domestic organizations ought to be valued to its full extent, and that they are more fitted to get through to the inhabitants in the developing countries than voluntary workers from international organizations. What the aid-organi-zations can do is to contribute with money. Of course they must send out their own people to check that the money will reach the intended receivers, and also to pick out the suitable domestic organizations to contribute to, but the knowledge is there already. When it is a case of transferring knowledge, for example advanced technology and economics, I believe that it would be more preferable to send an Indian to Sweden than the other way around. He or she could then pass on the acquired skills in a maybe more appropriate way in the native country, according to its own communicative codes. This my Indian friends and acquaintances agree upon. On the other hand, this method might be more expensive.

Finally I should add that the UAA considers itself fortunate as it has a great many sponsors, and they have pointed out to me that there are other organizations involved with NFE in other parts of the state, which have greater economic problems than they and whose future is quite insecure.

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